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Mr. Cooper's
S E R M O N

After the Funeral
of the H O N O U R A B L E
Lieutenant Governour

T A I L E R.

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Lieutenant Governor
of the Province of New Brunswick

T A L E R.

*MAN humbled by being compar'd
to a Worm.*

A
S E R M O N

Preach'd at the Publick Lecture
in *BOSTON*,
March 9th, 1731, 2.

The Day after the *Funeral* of
the **H O N O U R A B L E**

William Tailer, Esq;

Late

Lieutenant Governour

of the Province of the
Massachusetts-Bay in *New-England*.

W H O

Deceased at his Seat in *Dorchester*,
on the first of the same Month,
And in the 56th Year of his Age.

By *WILLIAM COOPER*, A. M.

BOSTON in *New-England* :

Printed by *B. Green*, 1732.

MAN humbled by being compared
to a Worm.

S E R M O N

Preached at the Publick Lecture
in BOSTON
on the 17th of June.

The Day after the funeral of
the Honorable

William Lutter, Esq.



Preached at the Lecture
of the Society for the Propagation of the Gospel in Foreign Parts
in New-England.
Decided at the Year in 1734.
on the 17th of the same Month.
And in the 17th Year of his Majesty's

By WILLIAM COOPER, A.M.

BOSTON in New-England :

Printed by B. Green, 1735.

To the HONOURABLE

Mrs. *Abigail Tailer,*

The Sorrowful Relict of the late

Lieut. Governour *T A I L E R.*

MADAM,

WHEN I gave up the following *hasty and unfinished Discourse, to the Gentlemen Executors with you, I soon determin'd to inscribe it to your Name, not to renew your Grief, which I know is heavy, and fear may make too deep an impression upon your tender Spirit, but as a publick Testimony of my hearty Sympathy with you and yours.*

The Hand of GOD has touch'd you in a very sensible Part; but the Consideration that it is His Hand, influences you, as indeed it ought, to a becoming Submission and Resignation. Now that He has taken away the Delight of your Eyes with a Stroke, I pray Him to lift up the Light of His Countenance upon you, and to give you the unspeakable Consolation, which results from a good Hope thro' Grace, of such an Espousal to your Saviour, as even Death it self cannot dissolve!

Your Bereavement is also a public one. And the general Mourning may help something to assuage yours. To be sure it gives you the advantage, which I know you value, of many Prayers put up to Heaven, for you and those who are nearest to you.

But

DEDICATION.

But the especial Consolation, which I desire to take Part with you in, is, That you do not mourn as without Hope. You and many others are Witnesses to his grave Deportment in his Family, his Care to keep up Religious Worship in it, and his constant reverend Regard to GOD's Day & House.

In these Things I hope his Sons will be Followers of him; as also in his moderate pacific Temper and Principles as to religious Matters. Colonel Tailer was indeed an Enemy to Bigotry and Uncharitableness. Of this his Attendance on the public worship in Dorchester so frequently on the Lord's-Days, and his Countenance to and Friendship with the worthy Pastor of the Church there, was a conspicuous proof.

May all the tender Branches of your Family be early ingrafted into Christ, and prove Plants of Renown in whom GOD may be glorified! May they inherit much of the good Spirit of Stoughton, one of the Familys they have the Honor to descend from! And may your broken Health be restored in Favour to them, and their Lives continu'd as Blessings to you! These, Madam, are the Unfeigned Desires of many, besides

*Your Sympathising Kinsman,
and humble Servant,*

William Cooper.

M A N *humbled*

by being compared

TO A

W O R M.

J O B xxv. 6.

*HOW much less Man that is a Worm:
and the Son of Man which is a Worm?*

TH E providence of GOD in the surprising death of that honourable person, whose remains were attended to his sepulchre yesterday, has led me to these words for this lecture.

The superiour station he was in, even the *second* in the civil rank. The use GOD was pleas'd to make of him in a variety of public important services, for some considerable time as the *Commander in Chief of the Province*, when

when the prudence, justice, and moderation of his administration, were generally acknowledged. His love to his country, and zeal for his prince, express'd in his often exposing himself in difficult and dangerous military expeditions, by sea and land, against the enemies of both. The courage, fidelity, and honour, with which he discharg'd his public trusts; the candour, sincerity, and obliging condescension of his private friendships. The uncommon love of his people while he liv'd, and their universal lamentation at his death. His catholic temper & principles, which led him to esteem all good men, and frequently to join in religious exercises with christians of a different denomination. His tender regards to these churches, tho' not of their communion; his respectful treatment of the ministers of them upon all occasions; and his reverend devout attendance upon *the word and prayer* in this assembly, when he was in *Town* on our lecture-days: These things call upon us, to mourn his decease in *this* place. Nor would my own particular relation to him, and affection for him, excuse *me* from dropping this *small tear* over his grave; where we shall now leave him, to *sleep, and not rise, till the Heavens be no more*: And where his dust will mingle with the precious dust of honourable STOUGHTON, and venerable DANFORTH laid up there before, waiting the resurrection of the just.

In

In this unexpected death, we have an affecting instance of what our text tells, That *man is a worm, and the son of man*, tho' he be in honour, but *a worm*. With these words therefore give me leave to improve the sad providence at this time, in a plain, serious, and practical discourse from them.

This short chapter contains a third conference, argument or dispute, which *Bildad* had with *Job*. But here he quite waves the point that had been in question, concerning the prosperity of the wicked, and only endeavours to possess *Job* with high and honourable thoughts of GOD, and with low and mean ones of himself. *Job* had just before made a solemn appeal to heaven, wishing that he might have admittance to GOD himself, and liberty to plead his cause at the divine tribunal. chap. 23. 3, 4, 5. *O that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me.* *Bildad* thinking him too bold and confident in this, sets before him in a few words, for his fear and humiliation, the greatness and majesty of GOD, and mans meanness and vileness. This is the sum and scope of this short chapter.

B

He

He first speaks very great, high, and awful things of GOD, in the two first verses, *Dominion and fear are with him, he maketh peace in his high places. Is there any number of his armies? and upon whom doth not his light arise?* These were words fitly spoken to possess Job with a reverence of GOD, and to check any rude reflections upon his government and conduct.

Then he speaks low, mean, and humbling things of man, in the three following verses, *How then can man be justified with God? or how can he be clean that is born of a woman? Behold, even to the moon, and it shineth not; yea the stars are not pure in his sight. How much less man that is a worm: and the son of man which is a worm?* This is an inference from what he had said before concerning the dominion and fear of GOD, the number of his armies, & the shining of his light every where. As if he had said, "Seeing GOD is so great and glorious, so awful and terrible, of such power and majesty, how dare you, or any man living, refer to his judgment with such confidence of being justified before Him? Man at a distance from GOD, may look upon himself pure and righteous, but surely when he comes near to GOD, and sees himself in His glorious light, such spots and impurities will appear in him, as that he can never justify himself before Him.

And

And further to beat down the confidence and presumption of *Job*, he bids him consider some things, which, tho' far above him, were far below GOD. *Behold, even to the moon and it shineth not, and the stars are not pure in his sight.* As if he had said, "The moon and stars, those glorious lamps of heaven, which the heathen were so charm'd with the sight of, as to worship them, yet in GOD's sight, in comparison with him, they shine not at all; as the clear light of the sun when it is risen, puts out that of the moon and stars: they are all before him but clouds and darkness, but clods of earth and dirt. Be asham'd of then, and astonish'd at thy own folly, O *Job*, in putting thy self upon a tryal before a being of such infinite purity and brightness. For if such bright and beauteous creatures as they shine not before GOD, *how much less man that is a worm, and the son of man which is a worm.* †

In these words we have a very *humbling and debasing comparison* of man. *Bildad* here layeth man as low as he can; and shows that he is so far below the stars, that he is as low as a worm. "What is a worm? what a dark dull thing is a worm to a star? yet that is not so dull a thing to a star, as a star is to GOD. Therefore if the stars be not pure in his sight how much less man that is a worm?"

B 2

A

† vid. *Caryl & Hen.* in loc.

A worm is one of the meanest creatures ; and the word here us'd signifies the meanest of worms ; even those little worms, which breed in flesh, * or in bodies that are corrupted. This word, Mr. *Caryl* observes, is us'd, in Exod. 16. 20, where it is said of the *manna*, that was kept contrary to the command of GOD, that it *bred worms*. Such a worm is *man*. *And the son of man which is a worm*. Here's the same thing doubled, to assure us of the truth and certainty of it. *The son of man*, that is, any man, be he who he will, high or low, rich or poor, learned or unlearned ; they of the sons of men, who are in some respects distinguish'd from others, are alike in this, they are *all worms*. The word for *worm* in this latter branch, is a different word in the *Hebrew*, and is by some rendred a *vermin*. Here's the state of man since the fall ; he is a *worm*, a *vermin* ; not only something low but vile, not only despicable but detestable.

Let the *Doctrine* now be,
MAN, the highest and greatest of Men,
may very justly be compar'd to a worm,
to the meanest worm.

The scripture has many comparisons to debace and humble man ; to set forth his meanness,
frailty

* See Pools Synop. Caryl, and the English Annot.

frailty, and vileness. Sometimes we have him compar'd to and call'd dust. Gen. 3. 19. *Dust thou art, and unto dust shalt thou return.* Sometimes to the grass, or a flower of the field, that to day groweth up and flourisheth, but to morrow is cut down and withereth. Psal. 103. 15, 16. *As for man, his days are as grass : as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone ; and the place thereof shall know it no more.* Isa. 40. 6, 7. *The voice said, cry. And he said, what shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth ; because the spirit of the Lord bloweth upon it : surely the people is grass.* Sometimes to a shadow that has nothing of reality and substance, that never continues in one stay, in one shape, and is quickly passing away. Job 14. begin. *Man that is born of a woman, is of few days and full of trouble. He cometh forth like a flower, and is cut down : he fleeth also as a shadow, and continueth not.* Sometimes he is compar'd to that which is even less then a shadow, to nothing at all : and not only are single persons, but nations, yea all nations together, diminish'd and lessen'd by such a comparison, Isa. 40. 17. *All nations before him are as nothing, and they are counted to him less than nothing, and vanity.*

But

But to keep to the comparison in the text of a *worm*. And here I shall say something, 1. To *state* and *limit* the comparison. 2. To *illustrate* and *justify* it. And 3. to *improve* and *apply* it.

1. To *state* and *limit* the comparison, I would say, That *man considered in himself, and in his first state, is a very noble and excellent creature*. He was made by GOD the top of this lower creation, but a little lower than the angels, crowned with glory and honour. His body indeed was taken out of the earth, but he had a rational immortal soul breath'd into him by GOD, by which he is allied to the angels, and akin to the heavenly world. He was made in the image of GOD, in the likeness of his glorious maker, in knowledge, righteousness, and true holiness. As he was made above the other creatures, so to have dominion over them. All things were put under his feet. He was made for immortality, tho' indeed capable of dying; made for communion with GOD here, and for the everlasting enjoyment of him hereafter. Such a noble excellent creature is man, consider'd in himself, and in his first state, and compar'd with the brute creatures. When he is therefore compar'd to a worm, it is in comparison with GOD, and the *holy angels*, and especially consider'd in his *fallen state*.

2. We come now to *justify* and *illustrate* this comparison, and to show *wherein*, and how *fitly*, man is compar'd to a worm. No wrong is done him herein, nor is he too much humbled and debased by it. Man is fitly compar'd to a worm, if we consider him in his *original* and *extraction*, in his *present state* and *condition*, and in his *end* and *dissolution*.

1. *Man is a worm* consider'd in his *original* and *extraction*. He sprang from the earth as the worms do. From thence his body was taken. Gen. 3. 7. *And the Lord God formed man of the dust of the ground*. Nothing more despicable than the matter of which man's body was made. He was made of the dust of the ground, "a very unlikely thing to make man of, but the same infinite power that made the world of nothing, made man its master-piece of next to nothing." He was made of dust, such as is upon the surface of the earth. Probably not dry dust, but moistn'd (as some think) with that mist which went up from the earth, and watered the whole face of the ground, Gen. 2. 6. He was made, says one, † not of gold dust, powder of pearl, or diamond dust, but common dust, dust of the ground, such as the worms of the earth spring from. Hence the first man, *Adam*, is

† Henry.

is said to be *of the earth, earthy*, 1 Cor. 15. 47. And now so near an affinity is there between the earth and our earthly parents, that our mother's womb out of which we were born, is call'd the earth. Psal. 139. 15. *My substance was not hid from thee, when I was made in secret; and curiously wrought in the lowest parts of the earth.* Thus man is a worm in his original and extraction; he is *from the earth* as the worm is.

2. *Man is a worm* consider'd in his *present state and condition.*

And here,

1. He lives *upon the earth*, and *from it*, very much as the worms do. We dwell in houses of clay, and our foundation is in the dust, Job 4. 19. As we were made out of the earth at first, so we are maintain'd and supported by what comes out of the earth. From thence our food comes by the power and providence of GOD. Job 28. 5. *As for the earth, out of it cometh bread;* that bread which strengthneth man's heart, and is under GOD the staff of life. Or if we eat the *stalled ox*, that is fed and sustain'd by the grass and corn which grow out of the earth.

2. Man is *weak as a worm*, unable to help himself, and easily crush'd. A worm is a very impotent creature; unable to resist, or make defence. What can a worm do to pre-serve

serve it self from hurt, injuries and death? It is in danger from every foot that comes along. And how unable is man to be his own preserver? He wou'd be destroyed every day, and every moment, if GOD were not his shield and defence. He is as easily crush'd, as a moth between ones fingers, or a worm under our feet. A man is almost as soon kill'd as a moth or a worm. Yea, he is even crush'd before a moth; by a thing as small & contemptible, if arm'd and commission'd by the great GOD to destroy him. Job 4. 14, 20. *How much less on them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth. They are destroyed from morning to evening: they perish forever, without any regarding it.* Thus, if some slow, secret, hidden distemper, which consumes like a moth, has a warrant to seise him, he cannot resist it, with all the natural strength and vigour he has, nor with all the assistance others can afford him, but is in a little time brought down by it to the dust of death. We may here not unaptly bring in those words of GOD by the Prophet, Hos. 5. 12, 13. *Therefore will I be unto Ephraim as a moth, & to the house of Judah as rottenness. When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb: yet could he not heal you, nor cure you of your wound.*

3. The worm is a *dirty filthy creature*, so is man. We have *moral* pollution, as the worm has *natural*. We were hatch'd in putrefaction, Psal. 51. 5. *Behold, I was shapen in iniquity: and in sin did my mother conceive me.* Job 14. 4. *Who can bring a clean thing out of an unclean? not one.* And we have liv'd in corruption; are defiled with actual, as well as original sin; with many actual transgressions the natural product of habitual corruption. This makes us more odious in the eyes of GOD's holiness, than the most filthy worm, full of rottenness and corruption, is in ours. Job 15. 16. *How much more abominable and filthy is man, which drinketh in iniquity like water?* Psal. 14. 2, 3. *The Lord looked down from heaven upon the children of men; to see if there were any that did understand and seek God. They are all gone aside, they are ALTOGETHER BECOME FILTHY.* Zech. 11. 8. *My soul loathed them.*

4. *Worms* are, some of them, *noxious and hurtful*; they do much damage many times, to food and other things. And, in this respect *sinful sinning men*, are worms; they do much hurt in the world, in their generation, and in the places where they live. Many are not only the unprofitable burdens of the earth, but the pests and troublers of the times and places in which they are. Agreeably we are told, Eccl. 9. 18, *One sinner destroys much good.* Thus

Thus man, consider'd in his *present state & condition*, is a worm. He lives upon the earth and from it, as the worms do. He is weak as a worm, and easily crush'd. The worm is a filthy detestable creature, and man by sin is become abominable to GOD, odious to his holiness. Some worms are noxious and hurtful, and *some* of the sinful children of men, do much damage, destroy much good.

3. Man considered in his *end and dissolution* is like a worm. He is hastening to corruption. He is returning soon to the earth; according to that sentence, Gen. 3. 19, *In the sweat of thy face thou shalt eat bread, till thou return to the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.* When the body is forsaken of the soul that now inhabits it, as in a little time it will, it self becomes a lump of dust, and then will be lodg'd in the grave, the proper place for it, and mingle with common dust, Psal. 104. 29. *Thou takest away their breath, they die, and return to their dust.* The grave is the *house of worms*. When we go to it, it will be *worm to worm*. There we shall be the companion of worms, an *associate* of worms, one of the *same family and house* with them. Job 17. 14. *I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.* We are indeed of the same family and house

now, & live together even in this world, before we go to the grave. For it is certain "The very healthiest of us have always a multitude of these vile creatures in our flesh and blood: they constantly live in and upon us now; and as we live together, so we shall die and go down into the pit together, and there dissolve and rest together in the dust: only they will a little out-live us in the grave." There we shall be a *feast* for worms, for sometime. Job 24. 20. *The worm shall feed sweetly on him.* And there we shall be *at ease* and *in safety* as are the worms. The earth is a *retiring place* for worms, into which they run & hide themselves when evil threatens them. Such is the grave to the people of GOD. There *the wicked cease from troubling*; there the foot of violence shall no more trample on them, all the storms and tempests of this world blow over them. Job therefore prays, *O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past!*

Thus man is a worm, consider'd in his *original* and *extraction*, in his present *state* and *condition*, and in his *end* and *dissolution*. And this for the second thing, the *justifying* and *illustrating* this comparison of man to a worm.

We come now,

3. In the third place, to *improve* and *apply* it.

1. Let us reflect then and think, *How is man debased and degraded by sin!*

Man

Man in the state of creation was the chief piece of the visible world, above all the creatures in it, next to the angels, those sons of GOD, and bright morning stars that shine in the firmament of glory. But how art thou fallen! as low as the lowest of the creatures! Thou art not only *as a beast*, but as a worm *before Him*: art come to be upon a level with the worm that crawls on the earth, and lives in the bowels of it! O! how is the gold become dim, and the fine gold changed! We, who in our first creation, were *purser than snow, whiter than milk, more ruddy than rubies, and our polishing exceeding that of sapphire*, have our *visage* now become *blacker than a coal*, our comeliness turn'd into deformity & loathsomeness, our majesty into contempt and meanness; alluding to that in *Lam.* 4. 7, 8. *Man being in honour abideth not*, *Psal.* 49. 12. That lamentation now sutes our mouths, *Lam.* 5. 16, *The crown is fallen from our head: wo unto us that we have sinned*. For had man kept his integrity, we may suppose he had not been humbled with this comparison of a worm. But now he is not only a worm, but *worse* then a worm. For a worm has only natural, no moral pollution: whereas man has moral pollution, *the pollution of sin*, which is worse than any natural pollution, and is the only thing that renders him vile and abominable before GOD and the holy angels.

2. Let this consideration that man is a worm, and the son of man a worm, *keep us low and humble in our own eyes, and serve to hide pride from us.*

We are very apt to think of our selves above what is meet; and one to boast himself over another. But how unsutable is this among *worms*, who are of the same earthy original, of the same earthy constitution, whose foundation is alike in the dust, & who are alike returning to it? O! what little reason have any to be proud, what great reason have all to be humble! when the bladder, the foul bloat of pride, begins to swell in us at any time, on the account of any contempt or neglect which others may shew us, let us repel or prick it with this consideration, *I am a worm*, a creature that instead of being honour'd, deserves to be despis'd, detested, yea crush'd.

We are to learn of CHRIST, to learn humility of Him. And how did he think & speak of himself, when he took part of flesh & blood, appear'd in our nature, and stood in sinners room? Tho' he was *the son of the highest, God over all blessed for ever*, and tho't it no robbery to be equal with God, yet taking upon him the form of a servant, and being made in the likeness of man, he says of himself, Psal. 22. 6, *But I am a worm, and no man, a reproach of men, and despised of the people.* He not only confess'd that he was a worm, because

because a man as we are, but a worm and no man. How ought we then to abase ourselves? Let the same mind be in us that was in *Christ Jesus*. Our glorious saviour spake of himself as a worm and no man; but some of the children of men are apt to think themselves more than men, that they approach near to a deity, and are of a superiour nature to the rest of their fellow mortals. Such will GOD *behold afar off*; He will *resist* such proud ones, mortifie 'em sooner or later, and pour contempt upon 'em, as he did upon *Herod*, that haughty king. He so far forgot himself, as to fancy he was more than a man; when the people cried out, *It is the voice of God, and not of man*, he took those undue praises to himself. But the angel of the Lord smote him, because he gave not GOD the glory; and to convince him and his flatterers, that he was a worm, or less than a worm, he was himself *eaten of worms, and gave up the ghost*, Acts 12.22, 23. Indeed civil rulers are *titular gods*, and lifted up above their fellow creatures. There is a great distance between a prince and his subject while living, between rulers and ruled, and it ought to be kept: and there are proper ways in which *magistrates*, as well as *ministers*, are to *magnifie their office*. Yet even these should think soberly of themselves, and not more highly than they ought to think. The thoughts of their civil greatness and dignity, should be temper'd with
tho'ts

tho'ts of their natural meanness and frailty. *Psal. 82. 6, 7. I have said, ye are gods: and all of you are children of the most high. But ye shall die like men, and fall like one of the princes.* Then civil distinction ceases, and all the sons of men are put upon a level. *Job 21. 26. They shall lie down alike in the dust, the worms shall cover them.*

3. Is man a worm, and the son of man a worm? *let him not then contend with his maker.*

There is in the carnal corrupt hearts of men a proneness to this; to find fault with, murmur, and repine at the will of GOD in some of his dispensations. A good man dare not allow himself to do thus, but he had need under some trials and events, to set a guard upon himself, least he fall into it before he is aware. For, *who art thou O man, a worm, that thou shouldst reply against God, arraign and charge his justice & sovereignty? Was it a meer equal we had to do with in such a providence, we might then inquire who did it, and demand the grounds and reasons of it.* But the infinite distance there is between GOD and us must restrain, govern, and silence us. *He doth whatsoever he pleases in the armies of heaven above, and among the inhabitants of the earth below.---He taketh away & none can hinder him, nor may any say unto him, What dost*

doeth thou? --- Dominion and fear are with him.---To contend with him is both sinful and dangerous. Shall man be so rash as to contend with his maker, who can tread him to pieces, easier then he can a worm? Isa. 45. 9. Wo to him that striveth with his maker: let the potsherd strive with the potsherds of the earth: shall the clay say to him that formed it, what makest thou? O! instead of contending with GOD, we should submit to him, in all his dispensations, willingly, patiently; shou'd adore his sovereignty, acknowledge his justice and faithfulness, and acquit him of every thing that is hard or wrong. It is the Lord let him do what seemeth him good.---Good is the word of the Lord.---I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me.--- Righteous art thou, O Lord, and upright are thy judgments.

4. *How wonderful are the condescensions of God, to man that is a worm, to the son of man that is a worm!*

How wonderful is it, that he will look upon such mean and worthless, such vile & polluted creatures; that he will take any notice of our persons, or any care of our interests; that he will hear our prayers at any time, accept our services, and take us into covenant and communion with himself! O! how wonderful, that he has redeem'd a company of

D

worms

worms with such a glorious price, *not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot!* That he will make any of us his temples, and dwell in us by his spirit now; and that he will hereafter take us to dwell with him in his kingdom, and there reveale his glory to us and in us; where such worms of the dust, shall shine as the brightness of the firmament, and as the stars forever and ever; shall be with the angels, and like unto 'em! That may well be our admiring language, Job 7. 17, *What is man that thou shouldst magnifie him? and that thou shouldst set thine heart upon him?*

5. Let us learn to *cease from man* who is a worm, and from the son of man who is a worm; *for wherein is he to be accounted of?*

We should consider not only our selves, but those near and dear to us, as worms, weak and impotent creatures, soon and easily crush'd; and this consideration should moderate our affections to them, and our expectations from them. Creatures, the highest and best of them, are no more to be trusted in than a worm. Psal. 146, 3. 4. *Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth: in that very day his thoughts perish.* There is indeed a son of man, in whom there is help, who will not fail those that trust in him.

him. For tho' he said of himself, that he was a worm and no man, he is yet the *mighty God, and the everlasting father*: Blessed are all they who put their trust in him: such shall not be confounded world without end. But all other sons of men, are like the man they sprang from, a worm; and the more any trust in them, the greater will be their disappointment from them.

This leads me to add,

6. Since man is but a worm, and the son of man but a worm, let us learn to *trust in the living God, and to make him our refuge and help.*

The worms, as if they were sensible of their own weakness and inability to help and defend themselves, when any danger approaches, run into the earth for safety: so let us make GOD our refuge. His *name is a strong tower: the righteous runneth into it, and is safe,* Prov. 18. 10. So the Psalmist speaks of GOD, Psal. 18. 2, *The Lord is my rock, and my fortress, and my deliverer: my God, my strength in whom I will trust; my buckler, and the horn of my salvation, and my high tower.* And *happy is he who thus makes the God of Jacob his help, and whose hope is in the Lord his God.* Such need not be inordinately afraid of any enemies or dangers. See how GOD encourages his people, ready to be discourag'd with a sense of their own weakness. Isa. 41. 14. *Fear not thou*

WORM JACOB, and ye men of Israel : *I will help thee, saith the Lord, and thy redeemer, the holy one of Israel.* A worm need not fear any thing, if GOD be for him, and with him. GOD can carry a poor weak worm well thro' all the difficulties and dangers of this evil world ; can make a poor weak worm to come off a conquerer, and more than a conquerer, over satan and all his spiritual enemies ; can make a poor weak worm victorious over the king of terrors, death, the last enemy that is to be destroy'd. Therefore fear not, O believer, tho' thou art a worm, since the Lord thy redeemer, the holy one of Israel, has said, *I will help thee.*

7. *Let us take heed that we be not worms in respect of the earthiness and carnality of our minds, as we are in respect of the original and constitution of our bodies.*

Man is indeed a worm, and the son of man a worm ; yet is there a spirit in man, a rational immortal spirit. O ! let us take care that the precious soul be not lost and buried in the dust of the body, the mire of the flesh ! Let us not have earthly minds as well as bodies. Let not our souls pant after the dust of the earth ! Let us not mind earthly things, as if we were to live no where but upon the earth ! Let us not care for the body to the neglect of the soul : *For what is a man profited, if he shall gain the whole world, and lose his own soul ?*

soul? or what shall a man give in exchange for his soul? Worldly covetous men are fitly call'd earth worms. Let us disdain the character; and therefore arise and shake ourselves from the dust of this world, & set our affections not on things on the earth; but as risen with CHRIST, seek the things above, where He is at the right hand of GOD. Let the Psalmists language be ours, Psal. 17. lat. end, Deliver my soul from the wicked, which is thy sword: From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes. As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness.

8. lastly, *Is man a worm, and the son of man a worm?* Let us then think much from whence we were taken, and whither we are returning! Think ourselves to be dust returning to the dust. *What is our strength, that we should hope to live a great while in this world? And what is our end that we should expect to prolong our life? Is our strength the strength of stones? Or is our flesh of brass? No, we are worms, weak, frail, corruptible creatures, easily crush'd to death by accidents or by diseases; that came a little while ago out of the earth, and are soon*
returning

returning into it. Let us then be often looking into the grave, and making death familiar to our selves : Let us frequently say to and within our selves, as Job, 17, ch. 13, 14, 15, 16, ver. *If I wait, the grave is mine house: I have made my bed in darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They go down to the bars of the pit, when our rest together is in the dust.* But let us not content our selves with silent meditations on death and the grave, but be excited to holy and diligent preparations therefor. Let us take that important advice, Eccl. 9. 10, *Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest.*

In a little time we shall all without exemption, be instances to verifie and illustrate the humbling truth we have been now contemplating. *For what man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?* Who knows how soon his own turn shall come, or who among us shall be removed next? who shall by death be next struck out of the list of the living, struck off the stage of action, and put out of his posts of honour and service? Let us therefore be quickened to work the works of him that sent us while it is day. To fill up

our little space of uncertain time, with faithful diligence and proper duty. To improve the talents we are intrusted with, to the purposes of the divine glory, and the interest of GOD's kingdom in the world. Let us act in our private capacities, and public stations, under the powerful impressions of an approaching change, and a final account. Let us not forget our own spiritual and everlasting concerns, thro' the hurries of secular business and civil employments. While we endeavour *to serve our generation*, let us not neglect *to work out our own salvation*.

Let us therefore fly to the blessed redeemer for reconciliation and acceptance with GOD! Let us seek the renewing sanctifying influences of the blessed spirit! Let us act with a constant regard to the divine word as our rule, and to the divine glory as our end, and in a continual dependance upon the divine grace, to enable us both to will & do what is well pleasing in the sight of GOD, and to hold out with unfainting perseverance to the end! So may we come to lie down in the grave, & make our bed in that darkness, in a believing expectation, that these bodies by which we are allied to the worms, and which are sown in weakness, dishonour & corruption, shall shortly be rais'd in power, and glory and incorruption, and fashion'd like to CHRIST's glorious body, according to the mighty working whereby He is able even to subdue all things to Himself!

F I N I S.

P. 3. l. 2. read, *tells us*. p. 10. l. 25. for *sustained* r. *farred*.

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